

שביבי אור פרשת חיי שרה

Lesson given on Saturday night of the weekly portion *Noach*

The Greatness of the month Cheshvon,

Why do we not pray for dew and rain during Simchas Torah

Revenge on New Orleans for the evacuation of Gush Katif

*Louie the sixteenth; his goodness to the Jews and his
intervention to America's independence which led to the
French Revolution*

Rabbi Yehudah Chasid who took many Jews to Amsterdam

Rabbi Nachman saves the money from the KGB

*Rabbi Zalman Grossman and the salvation of the Galilee due
to his z' merios*

Today, the second day of Cheshvon today is the biggest day of the year. "Noach, Noach" (Noah, Noah) (Berishis 6,9). The Rav is possibly referring to that which the Sages teach that Noah mentioned twice in the verse because he caused rest to the upper and lower worlds. Today on the fourth of Cheshvon is the month of honey. It is written that the month of honey; this is Cheshvon. Why honey? Because from now on there are no sins.

Now I heard a Torah insight. My daughter constantly blows me up with Torah insights. Every day she needs people to tell her Torah insights. All of the time, Torah insights, Torah insights, Torah insights. So she asks what would happen if the prayer for *tal umatar* "Dew and rain" would be said on Simchas Torah? Although we say *mashiv haruach umorid hageshem* (He draws the wind and brings down rain) in *shemonah esreh* (the standing prayer) on Simchas Torah, we do not request for "dew and rain" until the month of Cheshvon. The Talmud explains that many Jews are returning to their homes after being in Jerusalem for the festival. We therefore wait to pray for dew and rain the amount of time it takes them to come to their homes, so that it won't rain on them while they are travelling. What will happen? No, we need to wait for everyone to go home and sit in the house. And to sit on the sofa and on the easy chair, and to drink vodka, arrack and to drink whiskey. After having finished the whiskey, the arrack, and the vodka they will say "dew and rain". You should say "dew and rain" already from the time of Simchas Torah, what's the problem? We need to wait until

the upcoming Monday. There is no strength to wait already, I want to say "dew and rain for blessing." So one answer is that Shuvu Banim compiled the siddurs (prayer books). A second answer is that on Simchas Torah, we are so pure because there are no sins, everything is forgiven. The moment that we would say "dew and rain," right away there would be rain, a flood. If We were to say it after Simchas Torah, immediately there would be rain. We just said *mashiv haruach umorid hageshem* ("He draws the wind and brings down rain.") A flood already fell. Had we said "Dew and Rain for blessing" immediately after Simchas Torah, everything would be flooded. There would be flooding in Jerusalem. Flooding to above, flooding up to the roofs. גא

During the time of David the King there was flooding. Like in Los Angeles, and New Orleans during Hurricane Katrina which its elevation is fifty meters below the Mississippi. The Mississippi runs fifty meters above New Orleans. It runs (like this) on a mountain and it New Orleans is in a valley. And the water began to go up, up, and up, everything was raised. This was immediately at the end of the summer, immediately after the evacuation of Gush Katif. A town in southern Israel. The Jews dwelling there were evacuated, and the town was given to the Palestinians. The Rav is explaining that the hurricane in New Orleans was in turn for the evacuation of Gush Katif.

In the evacuation of Gush Katif, they the Israeli government removed people from their houses. 100,000 people, were removed from their houses. They threw them with tractors. They threw them from the third floor. They wanted to leave, they threw them from third floor so that they should get crushed. So immediately after this , G-d flooded for them all of New Orleans. This, New Orleans, is named after Louie, Louie the sixteenth.

Louie the sixteenth loved the Jews. We need to know this, he nullified every decree that was on the Jews. There was a decree that the Jews need to walk from the gate of the animals. Every city once had gates to enter the city, not like today. Not even like in the Old City of Jerusalem that only has a drop of walls, with a couple of gates, Jaffa gate, "the gate of *Ashpot*." There was a "Gate of animals" and a "Gate of people". The gate of animals was a gate that only animals would go through there, and there was a gate that only people would go through there. The French decreed that The Jews had to go through only in the "Gate of animals". It was like this in Paris and also in Berlin. And Louie the sixteenth nullified this decree. He said that from today, the Jews go through normally. They would also weigh them like an animal, according to weight. The Jews were taxed based on how much they weighed. For every ten kilo that a Jew weighs, a shekel is given, for every 20 kilo, two shekel, 30 kilo then three shekel. If not if a Jew didn't have money to pay for the unfair taxes, then let them beg for money in the Kotel (the Western Wall), this that the Jews didn't have money to pay for the unfair taxes doesn't interest them the government. And many decrees Louie the sixteenth nullified. He nullified the decree That the Jews would need to give more taxes, in this way he nullified all of the decrees. He said; the Jewish religion, this is the truth, the Jews; this is the truth.

He helped America rebel against the English. This was a war of America and in 1811 the war was over. 1798 1799. On 1791. on 92 there was the the pact of surrender of England. That they are surrendering, they are leaving America. So all of this, it was Louie the 16 who arranged. The English needed to overthrow them the Americans, but he Louie the sixteenth was left with no

money in the money box due to the expenses of the French's intervention. So there was nothing to buy bread. This caused the French rebellion and Louie the sixteenth was eventually killed by the rebels. Because (the) bread is subsidized, bread needs to be subsidized otherwise, this could lead to a rebellion. In Casablanca ten pita breads cost ten dirham the bread is subsidized in order that for each person there should be at least one pita bread. Pita with olives, pita with onion. This way, when bread is not subsidized there is a civil war. Everywhere in Lebanon, in Turkey, in Iraq, people don't have bread. So in France a rebellion and a civil war happened. Because there wasn't money to buy bread, people don't have money to buy bread because it wasn't subsidized. Because all of the money they the French gave to America. So the queen, his Louie the sixteen's wife saw that there were protests, and people are screaming; bread. What is bread said the Queen? There is no bread, so let them eat cake, let them eat apples. When there is no bread, cake is eaten. Like Shuvu Banim that there is no bread on the morning of Shabbas, cakes are eaten. We don't even have cake, but in theory we eat cake. Had she know that there are no cakes, she wouldn't have said this.

The fifth of Cheshvon, this is the yortzeit death day of Rabbi meir Shapira from Lublin. And the yortzeit of Rabbi Yehudah Chasid (pious one). "Chasid," not "Hachasid" ("Pious one, not "The pious one"). The family name was "Chasid" and he took 1,500 families, 1,500 that this equaled to around 15,000 people. Every family is around ten people. And he went with them to Amsterdam. There, all of them signed up. Because the Ashkenazim needed to go to Amsterdam. The Sephardim went to Istanbul, there they would sign them up. There were sign-ups and based on this they would send money.

It is written that when the Rebbe Rabbi Nacman was in Tevaria (Tiberius), money messengers came to distribute to the Jews of Israel. So the Rebbe sent his messenger to receive this the money from the money messengers. Because the KGB, the Interpol and the SHB of the Turks spied after the messengers that would come with the money and they would immediately take the money. So this was a miracle that the Rebbe was in Israel. So the attendant of the Rebbe needed to travel to Chaifa (Haifa) to receive the money. And by the time they the KGB etc. came to investigate the whereabouts of the money, the messenger that brought the money said that he came without money he wasn't caught with the money since he already gave it to the Rebbe's Attendant. And this way they brought it the money to Tevaria. So they called the charity box in the name of Rabbi Meir Baal Hanes. Afterwards the Zionists took control over this. This was another story and they took everything to build Kibbutzim.

And Osishkin redeemed the lands on the Jordan watch. The Jordan watch was once completely Chareidi (ultra orthodox Jews). With *peiou*s (dread locks) and everything. And the brother of the grandfather of Rabbi Itzhak Dovid Grossman lived there on the Jordan watch. And there was in Israel a plague of Malaria. There was *kadachat*. Malaria, this is *kadachat*. A serious malaria and half of the Galilee died. Also in America there was malaria, half of America died and in Europe there was the black plague, 90 percent died. They said that the Jews poisoned the wells. And then Rabbi Zalman the grandfather of Rabbi Itzhak Dovid Grossman traveled to his brother who lived in the Jordan watch to visit him before his travelling to the Rebbe of Karlin. And he saw that he was sick in bed with malaria. And his brother tells him, here everyone is sick, everyone is dying. We need to travel outside of Israel to the "Frankforter," "Hayenuka" ("The Young One") The Rebbe of Karlin who was called the "Frankorter" and the "Yenukah." His first name was

R' Yisrael. He died at around the age of thirty. He was the biggest tzadik (righteous person) of the generation. He would revive dead people, and heal sick people. He is buried in Frankfort. He the Rebbe of Karlin tried to be healed there in Frankfort and there he died. So he was the Karliner Reeb and he would revive dead people, and heal sick people. So they decided that R' Zalman will travel to "The Frankforter" so that he The Rebbe of Karlin will do a miracle and there will be money. And there will be a million dollars, a million euro to heal all of the Galilee.

And R' Zalman (and) he had the custom to sing all of the z'meiros (melodies) of Shabbos. And he didn't go to sleep at night, he just sang, sang, sang. On his way to The Rebbe of Karlin, he sang all night on Shabbos. Afterwards, on Motzei Shabbos (Saturday night) until the morning, he sang, and just sang. But R' Zalman would sing the z'meiros and therefore he merited to such a son; R' Yisrael, and a grandson R' Yitchak Dovid. I spoke with R' Yisrael the son of R' Zalman. I asked him what did you do with the cane, what did you do with the streimell? He took R' Avraham Elimelech of Karlin's streimell. Before the Holocaust Rabbi Avraham Elimelech of Karlin came to Israel with hopes to nullify the holocaust through his piety. And when he was that he was unsuccessful he said that he wants to return to Europe to merit to die through sanctifying G-d's name. And since he didn't want the Nazi's to take his possessions, he distributed right before going to Europe. R' Yisrael received his streimell and cane. The Rav did not say in this lesson what in fact happened to the streimell and the cane.

Once they would go on the ship, it wasn't like today that people go on a ship normally. It is written that three children from Ponovezh traveled for three years to their mother who was in Israel because she got married in Israel. Then there was no supervision, it was easy to sneak into a ship. A person is accompanied to the ship and it's possible to take off. They would go up, go down, does someone want to travel to America? He has there a father, a mother, uncle, aunt, what will you do in America? You will be an apprentice, you will live in shoemaking store? So the three children went from Ponovezh by foot, they fell in pits. The smallest child sank in snow above his head there was a miracle that his forehead protruded from above the snow. They they revealed him. They walked by foot, they went to the sea port, they saw a very rich person with many suitcases, they told him we will help you with all of the suitcases. They entered the luggage compartment, and this is a full floor on the ship. There they stayed. And people left, the luggage compartment they closed the door, they left them there. And they the three children ate all of the sweets. They wanted to be sweet, sweet, sweet, sweet. And they opened all of the suitcases, they saw chocolates, sweets, everything they swallowed, swallowed, swallowed, swallowed. After three days some sailor came inside, he heard rustling, he was sure that some cat came inside. He checked and saw three children. He said; thieves, you're thieves, you want to go on trips in ships. He took them out to the captain, they told him (them) what, you want to go on a trip to Israel. What, you think that I am going to bring you back? I will not bring you back, you will stay here, you will stay here, and they came to Israel.

Now we are speaking about the Rebbe of Karlin. About R' Zalman, the grandfather of R' Itzchak Dovid, that his brother lied down on the Jordan Watch, sick with malaria. And R' Zalman Sang all of the songs, he did more, and he danced, and he saw someone spying on him. Someone from the Interpol, maybe from the SHB, maybe from the Mosad, he didn't know exactly who, and he's spying after him, looking at him, every moment hiding behind some barrel, some pilllar, peaking on him the entire night. On the night of Shabbos and on Motezei Shabbos he

was also peeking at him. He is from the Interpol, what does he think that I have billions? What is he thinking? He possibly thinks that I have billions in the Caribbean. And he's spying, spying, in the morning, he comes to him, tells him you should know that I am spying after you already for two days. The first time that I tasted the taste of Shabbos in my life. The first time that I tasted the taste of Shabbos. And I am baron Rothschild. Now ask for one request, but one request. Whatever you will request, you will receive. You want to request shoes. Socks, tzitzis, I know, a shawl-scarf, because it was cold then, so he wanted a scarf. He had ten children so ten scarves and ten pairs, twenty shoes. In the end R' Zalman went to do *hisbodidus* (personal prayer). He did *hisbodidus* and said that I need to request for the community of Israel, not for myself. He gave up on the shoes, he was left without shoes, may G-d have mercy. He returned without shoes to Israel, but he saved the entire Galilee. They sent a ship with doctors, male nurses, nurses, and medicine and he saved the entire Galilee.

Lesson given on the fourteenth of Cheshvon *Parshas Vayera*

Avraham runs to anyone who sanctifies G-d's name

Through self sacrifice-prayer, one nullifies harsh decrees

Praying with the Tzadik

The month of Cheshvon

Chanukah

The zealots burning of the Beis Hamikdash

It says the words "*Vayar*" ("And he saw") twice as it says, "And he saw three angels and he saw them, and he ran towards them." Avraham (Abraham) on the third day after his circumcision, saw the three angels and he ran towards them. The Perach Shoshanah says that Avraham runs towards anyone who dies in the sanctification of G-d's name. The Perach Leshoshanah explains that the three "angels" that Avraham saw were Chananya, Mishael, and Azaria. Chananya, Mishael, and Azaria were thrown into a furnace after being unwilling to bow down to the idol of Nevuchadnezzar (Nebakinezer). Although they survived miraculously, they had no intention to be saved, rather they were happy to die sanctifying G-d's name. That which it says "and he saw" twice, comes to allude, that Avraham does not only run towards Chananya, Mishael, and Azaria, rather he runs to anyone who dies sanctifying G-d's name. Anyone who was on the way to Auschwitz on the trains, Avraham runs towards him. Avraham, Itzhak, and Yaakov run towards him. The three angels were Chananya, Mishael, and Azaryah. Therefore, in a hadas (myrtle) the hadas is shaken on Succos, there are three leaves that are tripled meaning that from three rows of the hadas, there must be three leaves. They represent Chananya, Mishael, and Azaria. Because Chananya, Mishael, and Azaria were able to prevent the destruction of the Beis Hamikdash (The Temple). A person is able to prevent the destruction. Now it's *chatzos*, the middle of the night, exactly now, *chatzos* begins, it's possible to prevent the destruction, all of the decrees can be nullified. *Chatzos* is a very holy time and it is customary to moan over the destruction of the Beis Hamikdash during *chatzos*. Through waking

up at chatzot, a person can nullify all of the decrees. The Rav seems to be explaining that acts of self sacrifice have the power to nullify evil decrees. Waking up at chatzos requires self sacrifice. Chananya, Mishael, and Azaria's willingness to die sanctifying G-d's name was such also understandably a great act of self sacrifice. The destruction of the Beis Hamikdash, in a deeper sense is our not achieving to make a house for G-d in this world, I.E. being nullified to G-d. through self sacrifice, we are nullifying ourselves to G-d. We said that in another fifteen minutes the whole situation of the missiles will stop missiles were being fired from Gaza onto the southern cities of Israel at the time. The last missile will be at five to twelve. There will not be anymore missiles until next year; until next year on the fifteenth of Cheshvon. They the Palestinians need to once a year make a bit of an impression, nothing more than this. So there is a eight year old girl who is unconscious, one woman had a panic attack, and two people were injured in Gan Yavneh from the missile that fell next to a car. And there were those that traveled in a car, and they saw a missile falling on them and they managed to escape.

The whole idea is "*Vayar, Vayar.*" ("And he saw, And he saw")" The first time "*Vayar Avraham*, (and Abraham saw), the second time *Vayar* (and he saw) and he ran towards them" twice. Dovid (David) is included in the Avos (Forefathers), the fourth leg of G-d's throne because Dovid, his entire life, he only received humiliations. Receiving humiliations is an act of self sacrifice. The Gemara teaches that when someone is humiliated, he turns red and then white, similar to being slaughtered. This is all connected to the idea of "and he saw," twice which represents self sacrifice. The Rebbe said; "On me, there must be people who fight against me. From step to step. Because a person's whole service of G-d is only to receive humiliations I.E. being fought against, This is the whole service of G-d. All of the study of Gemara (Talmud) is in order to receive intellect to receive humiliations. A person that doesn't learn Gemara, cannot receive humiliations. Rabbi Nachman speaks lengthily about the greatness of receiving humiliations with love. A deeper understanding of the service of G-d is a persons willingness to self sacrifice himself for G-d. Through accepting humiliations with love, a person is self sacrificing himself. The Rav is teaching us that a person only has the capability to accept humiliations with love when he has intellect. This is achieved expressly through the study of the Talmud. The intellect, this is only through the study of Gemara. There is nothing that gives a person intellect, only the study of Gemara. Afterwards he studies "*Ketzos Hachoshen*" "*Nesivos Hamishpat*" complex torah books on the Shulchan Aruch. We said that (this) the yortzeit (death day) of the Nesivos Hamishpat will be on the 24th of Eiyar 5,595 [25th of Eiyar 5,592] biblical year. Now [in another twelve years], this will be 200 years since his decease. Now it's 5,579. The Ketzos Hachoshen passed away on 5,573 , this is 207 years since his passing.

And therefore, "Because My house will be called a house of prayer to all of the nations." Shuvu Banim, this is "My house is a house of prayer for all of the nations." Soon there will be a building a Shuvu Banim synagogue with 100,00 places. "My house is a house of prayer for all of the nations." In Uman, it the synagogue will be with a million places. "And I am Prayer Tehillim (Psalms)" Dovid, he is only prayer. A persons service of G-d is only prayer, this is a person's service of G-d. Prayer is in the place of the "sacrificial" offerings in the Beis Hamikdash and is therefore called "the service." "And I am prayer," Dovid was totally prayer. So the time for chatzot is coming this torah lesson was delivered during chatzot. Then the kinur (a stringed musical instrument) plays on its own The Talmud teaches that Dovid's kinnur would play on its own at the moment of chatzot. He Dovid built the foundations. He built the Kosel Hamaravi the Western Wall. The Kosel Hamaravi, it's impossible to destroy it because Dovid built it. He built the foundations. Since Dovid was the epitome of self sacrifice, his act of building the Beis Hamikdash cannot be destroyed forever.

Hashem told him, "Because a day in your courtyard is better, I have chosen it from a thousand (Tehillim 84:11)". Says Rashi that one hour by Dovid is better than a thousand Olah offerings an offering in the Beis Hamikdash where the entire animal is burned on the alter offered by Shlomo (Solomon). The Rav explains; One hour with "the Tzadik," the greatest righteous person of the generation, this is better than a thousand days by a different tzadik. This is written here in Tehilim 84 "Because a day in your courtyard is better, I have chosen it from a thousand." G-d says, an hour by the Tzadik is better than a thousand days by a different tzadik. It is written, "Because a sun and a shield," because "the Tzadik" is called "sun". We can now understand the previous above mentioned verse with further depth; "Because my house is a house of prayer" The Tzadik merits to the greatest self sacrifice which is prayer as explained above. This builds the Beis Hamikdash which is making a house for G-d as explained above. Therefore, "My house is a house of prayer." This "house" could only have been built by Dovid who is the epitome of prayer-self sacrifice.

Someone who is close to the Tzadik will never be angry. A person that comes to the Tzadik can never be angry. "Hashem Elokim (G-d our Lord), grace and honor He will give. Hashem will not withhold good to those who walk with simplicity (Tehilim 84:12). The main thing is that A person needs to believe in The Tzadik. "Merit worthy are the ones who walk with simplicity." Because a person needs to walk a thousand years on his hands and legs, perhaps he will find The Tzadik for one second. And then, there is an ascent for all of his prayers. Without the Tzadik, there is no ascent for any prayer. If a person doesn't believe in the Tzadik, there is no ascent to any prayer. If a person doesn't know who the Tzadik is, there is no ascent for any prayer. Everything that he prays for, this is left in some room until he will know about the Tzadik. A person needs in order to pray with The Tzadik to do self sacrifice, it's even worthwhile to walk thousands of kilometers by foot in order to pray one word with the Tzadik. For sure a person need to walk thousands of kilometers to pray with The Tzadik since it's possible to pray every moment, every minute, every hour with The Tzadik. The Tzadik merits to the greatest self sacrifice which is prayer as explained above. This builds the Beis Hamikdash which is making a house for G-d as explained above. Therefore, "My house is a house of prayer."

"Hashem Tsvako's (G-d of legions), merit worthy is a person that puts his trust in You. You have redeemed the tribe of Your inheritance (Tehilim 74:2)." We are already close to Chanukah. The Rav will explain in the continuation of the lesson that this verse is referring to Chanukah. Because Matisyahu- מתייתרו the Rav mentioned "and his children" but it is clear from the lesson that he is referring to Matisyahu alone, this is the numerical value of Rosh Hashona 861-ראש השנה. "Matisyahu and his sons- ובניו- מתייתרו," this is the numerical value of "Mordechai and Ester- מרדכי ואסתר- 935. "You crumbled the sea with Your strength." The commemoration of Chanukah is of the redemption of the Beis Hamikdash which is self sacrifice as explained earlier. Therefore, Matisyahu, similar to Dovid must have merited to a tremendous level of self sacrifice. This renders him as "the Tzadik" which is the foundation of the world, similar to Rosh Hashanah which is also the concept of the foundation of the world. Therefore, Matisyahu and Rosh Hashanah have the same numerical value. The children of Matisyahu represent the students of the Tzadik, similar to Ester who merited to save the nation of Israel through her nullification to Mordechai. Therefore, Matisyahu and his sons is the same numerical value of Mordechai and Ester. I believe that the verse "You crumbled the sea with Your strength" alludes to Purim which is similar to the word "crumbles- פורר-". The miracle of Purim was through our making ourselves crumbs, in turn causing G-d to "crumble" our enemies.

"You redeemed the tribe of Your inheritance." Rabeinu Rabbi Nachman says that the first letters of the words "You redeemed the tribe of Your inheritance, the Mountain (of Tzion[Zion])" גאלת

(ציון) are Gimel, Shin, Nun, Hei, the letters written on the four sides of the dreidel. This is Nes Gadol Hayah Sham (A great miracle was there). Because now the Zionists changed it the dreidel to a Pei the letter "Shin-ש" on the dreidel which stands for "there,-שם" was changed to "Pei-פ" to stand for "here-פה". We must change it back to "Shin," because it's the letters on the dreidel are all secrets. This verse "You have redeemed the tribe of Your inheritance, this mountain of Tzion You have dwelled within it." Because through the dreidel, the Beis Hamikdash will be built. The letters of the dreidel represent the beginning of the above mentioned verse; "You have redeemed the tribe of Your inheritance, the mountain etc." Through the dreidel, we are actualizing this verse; G-d should redeem us and dwell within the mountain of Zion I.E. the Beis Hamikdash. (Chanukah in general is commemorating the savior of the Beis Hamikdash.) Because when we spin the dreidel, we are spinning the letters Gimel, Shin, Nun, Hei. Through this, the mountain of Tzion will be built. Only through the dreidel, one needs to spin the dreidel every day, one needs every moment to spin the dreidel, every second. Rabbi Noson of Breslov explains that the idea behind spinning the dreidel is that all that takes place in the world, is all G-d's "spinning the world" for the final intention to rebuild the Beis Hamikdash.

Now we are already on the fifteenth of Cheshvon, in exactly forty days will be the 25th of Kislev. In another forty days we will start spinning the dreidel. So this the letters on the dreidel is exactly the letters mentioned in the verse "You have redeemed etc." This is the Torah insight of Rabeinu Rabbi Nachman, no one revealed this. Another Torah insight of Rabbi Nachman about the dreidel is How from the letters Gimel, Shin, Nun, Hei, the Rebbe Rabbi Nachman says, this is these letters represent the first letters of the worlds; low, separated, zodiac, primordial-היולי, גלגל, נבדל, שפל. The first thing world is "low," this is this world. "גלגלים" (zodiacs), this is the moon, the sun, the zodiac signs- "Maadim," and "Tzedek,". And now they added Uranus, Neptune and Pluto. In 1980, Pluto was removed from being categorized as a (star) planet, they said that this is a moon, not a (star) planet. So we are left with nine (stars) planets. Once, there were ten, they removed it Pluto, it is smaller than the moon, smaller than the moon, the moon, its radius is 3,700 kilometers, and this Pluto, its radius is 1,800 kilometers. Pluto's radius is almost Half of the moon. So they said, when we revealed it, (that) we called it a (star) planet, and it became a moon. But after this, after these planets there are more stars. This the solar system is called "גלגל (Zodiac)," that they spin around the globe of the land the word *galgal*-גלגל means "wheel," meaning that "they spin." After this is "נבדל (separated)," , "נבדל" is the world of Atzilus a very high spiritual world.

And there is the "Primordial היולי" the Primordial is absolute nothingness. The Ramban writes, the "Primordial-היולי," this is nothingness, the absolute zero, because "zero", this is the never ending. Zero in mathematics, this is the never ending. There is a special symbol for "zero," almost like a question mark(∞) this is the never ending light. The never ending light is a "question mark" for us since there is no way for us to comprehend it. Now we are meriting to the light of the Seven Days of creation. This is the world of the Primordial-היולי. The dreidel represents these four worlds. Our spinning of the dreidel reveals that G-d is behind everything that happens in all of the worlds.

The fifteenth of Cheshvon, Yeravam the son of Nevat set as the date for Succos. Because there is a question; why is Succos in Tishrei The Medrash asks why is Succos not celebrated at the same time as Passover since both commemorate the exodus from Egypt. Let it be in Eiyar According to Yeravam the son of Nevat, the first month of the year is not Nissan, rather Eiyar as will be explained. According to his calculation of the calendar, the correct date of Passover is the Fifteenth of Eiyar, not the fifteenth of Nissan. Succos should therefore be celebrated in Eiyar according to him. (But) he Yeravam the son of Nevat began counting from

Eiyar. The Rav explained in a different lesson that Yeravam the son of Nevat came from the tribe of Yosef. Yosef's Zodiac sign is in the month of Eiyar. Therefore, Yeravam felt that the first month of the year should be the month of Eiyar; his Zodiac sign. This renders Cheshvon to be the seventh month of the year instead of being the eighth. Why? Because Eiyar, this is the Zodiac sign of "שׁוֹר" (bull) and Yosef, this is "bull-שׁוֹר." The Tribe of Yosef is represented in the Zodiac sign of "שׁוֹר." Every tribe has a different Rosh Hashanah, a different Yom Kippur depending on the Zodiac symbol of every tribe. The Torah refers to the date of Rosh Hashanah etc. as the seventh month. Every tribe has a different "seventh month." Yeravam the son of Nevat said that, We are "bull-שׁוֹר" which begins in Eiyar. So it turns out that the seventh month of the year, this is the fifteenth of Cheshvon.

And today the fifteenth of Cheshvon, Hevel was born. The Medrash explains that today the fifteenth of Cheshvon Hevel was born. Because there is a dispute as to when Hevel was born. Without Kain According to the Yaaros D'vash. The Yaaros D'vash explains that Hevel was born after Kain. The fifteenth of Cheshvon this is fifty days before "Zos Chanukah," (the final day of Chanukah). From "Zos Chanukah" until the night of Asarah B'Teives (the tenth of the month Teives), this is seven days. Yechezkel prophesized on Asarah B'Teives; "And it was the word of G-d to me, on the ninth year, on the tenth month, on the tenth of the month to say; son of man, write for yourself the name of the day, on this same day, the King of Bavel approached Jerusalem on this very day. (Yechezkel, 24:1-2)". That the whole idea is to reach Asarah B'Teives. "The Mountain of Tzion," the whole service of G-d is to reach to "This mountain of Tzion You dwelled in it. All of the service of G-d is to build The Mountain of Tzion. As explained earlier, on Chanukah we are actualizing the verse that prophesizes G-d's return to "the Mountain of Zion". However, when we do not succeed to rebuild the Beis Hamikdash, we must mourn on the tenth of Teives which commemorates the siege on Jerusalem which eventually led to the destruction of the Beis Hamikdash. In a deeper sense, the light of the Beis Hamikdash is through our self sacrifice as explained above. During Asarah B'teives, the light of The Beis Hamikdash which is the light of self sacrifice comes down. However, when we don't merit to sacrifice ourselves to G-d, the light of "sacrifice" comes down in a destructive way. When we will succeed to rebuild the Beis Hamikdash through the concept of Chanukah, Asarah B'Teives will no longer be a day of mourning, rather a festival.

And therefore Rechavam said, "Scorpions". Rechavam was the king of Israel after the decease of his father, Shlomoh. Upon the beginning of his reign, he told the nation of Israel that he will afflict them with "scorpions,". Meaning that he will rule with a hard hand. The Rav is explaining the deeper meaning of "scorpion". Because in the month of "Scorpion" Cheshvon; the zodiac sign of Chesvon is "scorpion", the Mountain of Tzion will be built. Therefore a person's whole service of G-d is to reach the month of "Scorpion." The scorpion represents all sorts of hardships. The service of G-d is to overcome all of one's hardships and to serve G-d despite them. This is the same aspect as self sacrifice. Therefore it begins with honey; "And honey. This day today Hashem- וְדַבַּר הַיּוֹם הַזֶּה י"י Devarim 26: 15-16". The name of G-d "yud-kei-vav-kei" is expressed in every month in its own unique order. The order of Chesvon is vav-hei-hei-yud. The verse וְדַבַּר הַיּוֹם הַזֶּה י"י represents Chesvon's special order in the first letters of each word. The first word of the above verse means honey. This is the third portion in the Torah reading of Ki Tavoh. One who merits to reach to "Scorpion", to "the middle of this day", he can bring Mashiach (The Messiah), the redemption. As explained above that through self sacrifice which is represented in the scorpion, we can bring Mashiach- the Beis Hamikdash. And this is, "Uplift your feet (Tehilim 74:3) "The teeth of the wicked were moved." All of their teeth were uprooted. "Lift up your feet to the perpetual desolations; the enemy has destroyed everything in the Sanctuary." Then "Your afflictors roared in the midst of your meeting place (Tehilim 74:4). Because the truth is that everything is miracles. There is no natural way in the world, the great miracle that we got here. The Rav was in the southern Israel before

delivering this lesson. At the time, missiles were being shot there. We said that no one should leave Ashdod a city in southern Israel. The Rav said that there is no reason to leave, and no one will be harmed. We requested, we pleaded, we are guarding, Shuvu Banim is responsible for Ashdod. (That) we guard over Ashdod with the prayers. Now, anyone who is able to, should travel to Ashdod, should immerse in the ocean there. Then we will be able to delay the upcoming missiles for another ten years. We will delay them more and more. Because they need to shoot missiles every year on any particular day. Otherwise, they won't receive funds from Iran, from America. There are organizations that fund them and it is impossible to stop this. This is a charity organization, this is camouflaged with all sorts of patents. There are different methods used to fund the Palestinians without anyone knowing about it. The Nazis the German government built in Chile complete factories to generate an atomic bomb. For the Nazi's, it's forbidden for them to have a plant that generates an atomic bomb. So they build it in Chile, in Argentina, in "The Land of Fire." There, they build the factories. The Jews know about everything. And since the Jews know about everything, they aren't able to spread themselves throughout the world. Because the Jews reach every corner. And it's also possible to blow it up their nuclear plants. Because Iran said that in another month, it is shooting an atomic bomb.

Either way we need to know now that it's possible to delay the next decree of the missiles through that which we pray, wake up at "chatzos," now we will stay awake until four in the morning. It's possible to nullify the decree of the missiles. There is no decree that is impossible to nullify it. The Gemara says in Tractate Berachos 63, they learned this on Monday that there is no decree in the world that is impossible to nullify it. The Rav requested that people should study eight *daf* (double pages) a day. This section of Berachos was learned on Monday. This, a person needs to know, to stay awake at night more, To wake up at chatzos, to immerse specifically in the ocean these acts nullify bad decrees. To immerse specifically in the ocean! This goes for his merit. "If a snake will bite without a *lachash* (a person who know incantations)," When does the snake bite? When there is no "*lachash*," when there is no one to pray. The word *lachash* means "whisper". During the Standing prayer we whisper, therefore *lachash* alludes to prayer people don't know how to pray.

Then "Your enemies roared, they set up their signs as signs" we nullify all of the signs. The enemies had signs that they will succeed, but through prayer etc. we can nullify all of the signs. "They are known as swingers of axes upward in the thick forest"(Tehilim 74:5). They the enemies come with axes to chop. Because the truth is that Yosifun (Josephus) writes that the (zealots) burned the Beis Hamidash. The "zealots" were a wild group of Jews during the time of the destruction of the Beis Hamikdash. Yosifun writes that the Romans entered the Holy of Holies from the western side and they burned the entire Holy of Holies. The zealots saw that they are already burning, so they said, it's better that we should burn the Holy of Holies instead of them. Yosifun brings that the "Heichal" (the inner chamber of the Beis Hamikdash), the zealots burned. "From above He sent a fire in my bones (Eicha 11:13). Because the Romans were unsuccessful to burn, they tried for two days, and they were unsuccessful. "From above, He sent a fire in my bones and he felled it." "And now they break down its carved work altogether with hatchet and with hammers." (Tehilim 74:6-7) Dovid said that in the end, the zealots are going to burn the Beis Hamikdash. This is hinted in the verse "They sent Your Mikdash (Temple) in fire." Who is going to burn the Beis Hamikdash? These are the zealots, they burned the Beis Hamikdash. "To the ground,

Hashanah six years ago, when the Rav and some of his students were in Morocco in the star observatory, they prayed the Rosh Hashanah and Yom Kippur services in a star observatory in Morocco. It was the fifth day to creation, the eve of Rosh Hashanah Rosh Hashanah is on the sixth day of creation. We saw all of the snakes, everything was aquariums of all types of fish in the world. So someone said; this is now exactly the fifth day of creation. On the fifth day, the fish were created on the eve of Rosh Hashanah we got there, to the star observatory, it was a star observatory. All the stars of the world were seen there. They the Moroccans wanted us to pay 2,000 dirham to go to the star observatory but we did manage to pay. We received for Rosh Hashanah the star observatory, there, was "*the kibbutz*" (gathering), there, was the true kibbutz. It is a Breslov custom to pray together on Rosh Hashanah (and Yom Kippur). So "You dried springs and streams, You dried the strong rivers (Tehilim 74:16)

Because a well and a stream this is a flowing stream. "To You, is day, also for You is night, You prepared the light and the sun, You placed the boundaries of the land. Summer, and winter you created them... don't deliver the soul of your turtledove to the wild beast, do not forget the congregation of your poor forever, Look upon the covenant. The main thing is the guarding of the covenant. "The habitations of oppression-סמך, here is the "oppression," that the Hamas will take control rule in the end. The Hamas is a Palestinian terrorist group. In Hebrew, they are called "chamas" which means oppression. Don't let the oppressed return ashamed. Let the poor and needy praise your name. Arise, O' G-d, plead your own cause. Remember how the foolish man insults you daily. Don't forget the voice of your enemies. The tumult of those who rise up against you increases continually."